

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

Vol. 3.—No. 18.

WEDNESDAY, APRIL 29, 1840.

CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

Worcester, Ms. and in New York City.
By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination; at Two Dollars a year, payable in advance. For Twenty Dollars paid by a single hand, eleven copies; and for Thirty Dollars paid, twenty-one copies. The paper will be sent to subscribers by mail, unless otherwise ordered.
A few advertisements of a general character will be admitted at the usual rates.
All Communications, Postage Paid, will be at end of to.

AGENT FOR NEW YORK CITY,
Mr. F. REIMER, 81 Roosevelt Street

Missionary Intelligence.

From the N. Y. Observer.

Boston, April 7, 1840.

Messrs. Editors.—The monthly concert at Park street, last evening, was more than usually interesting. The expected annual reports from the Sandwich Islands had not arrived; but there was many interesting facts from other missions, the principal of which I will state, with a few explanatory remarks.

AFRICA.—The wars in South Eastern Africa seem to be over for the present, so that the Zulu mission can be advantageously resumed. The Rev. Adin Groun and his wife, who sailed on the 10th of March, 1839, formerly of that mission, some months since, joined the mission at Cape Palmas.

SOUTH EAST ASIA.—The Rev. Mr. Robbins and Dr. Tracy, with their wives, have arrived in this country from Siam, with the approbation of the Prudential Committee. Dr. Tracy returns on account of the health of his wife, whose constitution cannot endure that climate.

The missionaries of the Reformed Dutch Church in the service of the Board have commenced a permanent residence on the west coast of Borneo. At the latest dates, Messrs. Doty and Youngblood were in Borneo. Mr. Nevius was on his way, and the others would follow as soon as suitable arrangements could be made. Mrs. Thompson has not been permitted to see the mission establishment. On the 17th of November, after a short illness, she was removed to a better world. Her last hours were full of faith and joy. A particular account will doubtless be published, for the consolation of her friends and the edification of all.

GREECE.—This mission, too, has lost a valuable member. The health of Mrs. Houston had for some time been declining, and her husband had gone with her to Cairo, for his restoration. There she died on the 19th of November. Mr. Houston, after returning to his station at Atrypolis, in the country of the ancient Spartans, the southern most part of continental Greece.

Strange events have occurred at Athens, of which the political parties ought to have informed us before this time. There have been, at least ever since the year of 1834, two parties in Greece, the friends of improvement and the enemies of innovation. The latter are furiously zealous for "the church," and are decided enemies of missions. It was through their influence that mobs were excited a few years ago against "the Americans," as all missionaries were called, and the school near the Episcopalian mission at Syra was for a short time broken up. These mobs were put down by the police; Germanos, the "Orthodox" editor of the "Gospel Trumpet," was arrested and confined in a monastery, and the country became quiet.

The zeal of this party is supposed to be fomented by Russian influence. During the last year, some of its members engaged in a conspiracy to revolutionize the government by violence. The king and queen were to have been assassinated during worship in one of the churches, and all the Protestant missionaries massacred, about the first of January. The conspiracy was detected just in time to prevent its execution. Had many of the sons were engaged in it, and who they were not stated. Rumor, in Greece, accuses the Russian ambassador of being its instigator. This, I think, must be mere suspicion; but the existence of such a rumor shows that public sentiment is turned against Russia. Some members of this "High Church" party have been removed from office, and "liberal" men, who are friends of the mission, put in their places. Professor Banbas, who has been favorably known to the Christian world ever since he became the friend and fellow-laborer of Fisk and Parsons, can now speak freely, and his words are well received; and several of the best men in Greece co-operate with him. The missionaries think their prospects never were so encouraging before; and it seems certain that the king cannot allow their enemies to have influence, without endangering his own life.

CONSTANTINOPLE.—The national synod of the Armenians, after long and animated debates ordered that all who have been banished on account of their religion should be recalled, except Hohnanes, whose power over the minds and hearts of his countrymen is an object of special dread to the enemies of reformation. The young Sultan, however, ordered them to recall Hohnanes also. To this order, the Patriarch opposed all the resistance in his power; but he was obliged to yield, and Hohnanes is recalled. I know not whether the Sultan was personally acquainted with Hohnanes; but he knew some of the High School at Hask Koy, of which Hohnanes was president, and took a deep interest in the concerns of the teacher, whose mother, in 1833, had cured him of the scarlet fever, after his physicians had given him over. There is reason to hope that, under his reign, the gospel may have "free course" among the Armenians.

NESTORIANS.—Dr. Grant, your readers know, was obliged to leave Constantinople on account of his health; after which, he and Mr. Hohnes travelled into Mesopotamia, from Constantinople, intending, if possible, to visit the independent Nestorians in the Koordish mountains. They have been informed, too, of the tumults and murders that surrounded them at Mardin; of the difficulty with which they escaped, separately, with their lives; of the arrival of Mr. Hohnes at Constantinople, and of Dr. Grant at Mosul, on the site of the ancient Nineveh. After residing at Mosul for a time, Dr. Grant resumed his journey, and arrived in safety at Joolamerk, the metropolis of the Nestorians. A visit to Joolamerk has been intensely desired, ever since the commencement of the mission; but the danger has been thought too great, and it is still very doubtful whether it could be accomplished by a direct route westward from Ooroomiah. The most serious bands of the Koords dwell between these places, on the eastern declivity of the mountains. Dr. Grant recommends the establishment of a mission to the Nestorians at Mosul, preparatory to another at Joolamerk. Mosul would be approached by the way of Beyroût and the valley of the Euphrates. Dr. Austin H. Wright sailed in March for Smyrna, whence he will proceed without delay to join the mission at Ooroomiah.

REVIEWS AROUND ODESSA.—Mr. Schaffner, having completed his version of the Scriptures into the Hebrew Spanish, went last summer to Vienna to superintend the printing of it. On his way, he stood a short time with his relatives at and near Odessa, in the southern part of Russia. The good influence of the revival which attended his former visit, was still apparent. It might also be said that the revival still continued, and commenced with fresh vigor on his arrival. During his stay at Odessa, and his progress through the German villages around there, was a general, deep and earnest religious movement. Meetings for preaching, conference and prayer were unavoidably almost incessant. Morning and evening, as well as through the day, he and the pastor who accompanied him were thronged with anxious inquirers after the way of life.

SANDWICH ISLANDS.—The annual report had not arrived; but a letter from Mr. Bingham, dated in April, 1839, which had been unaccountably delayed, brought us some good news. That month, just nineteen years from the arrival of the first missionaries, the translation of the whole Bible into the native language was completed. Mr. Bingham states that there were 1400 church members at Honolulu, about half of which belonged to each of the two churches. The oldest, of which he is pastor, were erecting a large stone meeting-house, and paying \$3000 a year towards its support. That church had just sent a press, type, paper, and other useful articles, all worth \$440, to the Oregon mission. Mr. Hall, missionary printer at the islands, had gone with them. His wife's health required a change of climate. Of his safe arrival and of the commencement of printing, intelligence was received some time since.

THE JEWS.—Before the meeting closed, the Rev. N. Adams read a part of a letter from St. Petersburg, just received by a gentleman in this city, giving an account of the labors of a missionary, a converted Jew, among his kindred according to the flesh in Poland and Silesia. It would seem that the field is open there for missionary labors, to which many conversions are expected; and that there are many conversions. The greater part of the converts, probably, are changed only in their speculative belief and their profession; but even this is something, as it prepares the way for still better things; and there is reason to hope that many are really born again. One of their most learned and spiritual Rabbis has calculated, from the prophecies and the history of the Messiah's appearing, which he says, is to be in 1841. He adds that if the Messiah does not appear before the end of the year 1841, they shall be shut up to the conclusion that he has appeared already; and then the inference will be unavoidable that Jesus of Nazareth was the true Messiah. His statements are attractive, and may in the end greatly subvert the cause of truth.

FENDS.—Prospects are encouraging. If there is no relaxation of effort; if those who are expected to contribute during the remainder of the year, do as well as those who have contributed for the last year, the Board will, by strict economy, just escape the necessity of recalling some of its missionaries. Yours truly, J. T.

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From the Sandwich Islands.

We have just received a pamphlet published at Honolulu, containing the correspondence which passed between the American missionaries, and Commodore Keise of the U. S. frigate Columbia, in reference to the visit of the French frigate to the Sandwich Islands. The pamphlet also contains letters on the same subject from the United States Consul there, and from the King of the Islands. The last mentioned letter fully and unequivocally exonerates the missionaries from the charge of ever having conspired the prohibition of the French frigate. Though the proceedings of the French frigate would have been altogether unjustifiable, had the missionaries thus advised, his conduct is placed in a still more unenviable light, when their entire innocence is thus established. The correspondence shows that the missionaries are determined to have the matter examined by our government. Their just and national honor demands that they should not be allowed to stand by and see an American citizen thus wronged. A citizen should be thoroughly investigated. —N. Y. Observer.

Influence of the Gospel on the Present Condition

The gospel has exerted a more extensive influence upon females than upon men. At least two-thirds of the communicants in the various orthodox churches consist of females. This is not owing, as some have supposed, to the weakness of the female mind; but it may be accounted for on more rational principles. The female while in the social circles, may have been occupied with subjects of a light character; but she must necessarily spend much of her time in retirement, and it is then that death and eternity present themselves before her with an overpowering influence.

Men, too, from the nature of their occupations, are subject to stronger temptations than females. The tendency of their occupations is to harden the heart, and render it impervious to the entrance of truth. But the heart of the female usually remains soft, and susceptible of lasting impressions.

Although females endure pain with more fortitude than men, yet they anticipate sufferings with a great deal of dread. This has its influence in causing them to take shelter under the protective wings of the Redeemer, while men often remain unmoved by the fear of the wrath to come.

Even so far from temporal happiness is considered females stand greatly in need of the religion of our Savior. When men meet with misfortunes, how easily they can engage in the battle of life and forget their Creator. The female, however, being like the divided waves of the sea. Not so with the female. When she meets with misfortunes, with a wounded spirit, she retires from society; like the hart, when pierced by the fatal arrow, he leaves the herd and seeks some sequestered spot, where he may bleed and die. How pleasing it is to her, in such circumstances, that she can go to the gospel, and there find a balm to heal the broken heart.

Wherever the gospel has been published, although but a small number, comparatively speaking, may have accepted its cheering promises, still it has exerted a benign influence in ameliorating the condition of females, in elevating their character, and in purifying their present and future prospects. In proof of this, will be our principal object at this time to bring to view a number of facts, relative to their condition in pagan lands.

1. We commence by observing, that in all countries where the gospel has not been preached, females are in ignorance. No schools are to be found for their education, excepting such as have been established by Christian missionaries. Mr. Buckland, in his Researches in the East, mentions the case of a little girl that came to a boy's school, and begged to be taught to read; but she was driven away from the place, and threatened with punishment if she returned again.

A missionary, in conversation with an educated pagan, said something about establishing schools for the education of females. The pagan replied: "What have we to do with them? Let them remain as they are." He was told that they were passing into eternity, and it was necessary they should understand the word of life, in order to be prepared for heaven. "They do not know how to go to heaven," was his reply; "but they know how to go to hell, and let them go."

In reference to Bengal, a writer says: "Till within a few years, they held nothing excepting the faculty of speech to distinguish them as rational creatures."

Among the Hindoos, the Shaster is the principal religious book. It occupies the same place in their religion that the Bible does in ours. This book strictly forbids the educating of females. It teaches that their principal duty is to wait upon their husbands, and that education disqualifies them for such service.

Even in Greece, enlightened Greece, the condition of females was the same. Gillies says: Their education was either entirely neglected, or confined at least to such humble objects as, instead of elevating and enlarging the mind, tended only to narrow and debase it."

2. They are treated with contempt. The birth of a female is usually looked upon as a source of sorrow. In Persia it is considered a great insult to inquire about the female part of a family, though some of them might be lying at the point of death. A late traveller, who visited the island of Karotoni in the Pacific, speaks of the indifference of a female to her sick husband. He saw her applying cold water to his temples, and resorting to every remedy in her power to relieve him of pain. The husband recovered, and she was driven from the apartment; nor was she permitted to eat at the same table with him, but had the fragments conveyed to her place by a servant.

3. They are made to perform the most servile and arduous labor. In the island of Mangia, two is the principal food. It grows in swamps where the water and mud are two and three feet deep. Here females are compelled to toil day after day, until they are sixteen years of age.

Spoken Kay, who visited Africa under the direction of the South African Institution, says: The Kafir frequently classes his wife and pack-ox together, and circumstances of daily occurrence lamentably prove that he looks upon the former as being scarcely more valuable than the latter. His conduct towards his cattle is generally of a much more feeling character than that which is often times exhibited towards the partner of his bosom. While he lingers about, reposing in the shade, or basking in the sun, or otherwise going from hamlet to hamlet, in quest of news, she must be busily employed. Building, digging, sowing, planting, and reaping, are occupations that devolve wholly on females. They are "hewers of wood and drawers of water."

A traveller saw in Ceylon, a heavy man washing, ironing, and preparing muslin dresses, while women were carrying heavy burdens, and working in the field. A Jesuit says, he saw in China, a wife and a beast of burden yoked together in a plough, and the husband driving them. This may have been the case, since the ploughs in China are very different from ours.

Gillies, in his History of Greece, says of the females in the time of Lycurgus, that they had "to perform the meanest offices of domestic economy;" and again, in the time of Pericles, they had to perform "the drudgery of domestic labor," and attend to those cares which seemed beneath the "dignity of men."

4. They are entire strangers to domestic happiness. This could not but be the case, when they are regarded as the servants of their husbands. Much of their unhappiness, however, arises from the marriage contract itself. (1.) The marriage contract is of ten made by the parents, and the bride is sold to another man, who is sold to the highest bidder, as among the Circassians. (2.) Polygamy is generally practiced. (4.) Wives are kept in seclusion. (5.) Divorce is easily obtained. Gibbon speaks of the evils of divorce in the Roman Empire, and is constrained to acknowledge that the dignity of the relation was promoted by the introduction of Christianity.

5. Females frequently sacrifice themselves, at the death of their husbands. This is not owing, as has been supposed, to their strong attachment to their husbands; but it is in order to avoid consequent misery. Widows, as when it was, were with contempt than any other females. After the death of their husbands, they are driven about from place to place, until they are brought to a miserable death. Rather than subject themselves to so much suffering, they generally choose not to survive their husbands. In some instances, as many as twenty and thirty females, the wives of one man, are burned together on the same funeral pile.

6. The lives of females are not valued. Mr. Kay, from whom we have already quoted, in speaking of Caffra, says: "Such being the estimate of life in general, the death of a female by violence, attracts comparatively little attention." * * * Subsequently to marriage, the husband laments her loss, as the master would the loss of a valuable servant, and paid her. But should she be a widow, her case is pitiable indeed, being without a protector through life, and seldom, if ever, the object of sympathy in death. Many of these poor creatures are hurried to an untimely end, unaided by a single sign, much less a tear; and scarcely has the spirit taken its flight to the eternal world, before the wailing of the widows is heard, and the bones of the dead are thrown in a pit prepared for that purpose.

7. Their degraded condition may be learned from the almost universal practice of infanticide. It has not been long since it was customary for a cart to go along the streets of Pekin, (China,) every morning to pick up the infants that had been thrown out the night before; and all, whether dead or alive, were thrown in a pit prepared for that purpose.

With us, the mother evinces much more tenderness towards her infant than the father; but among pagans, it is the mother that generally murders her children. In the Society Islands; where two-thirds of the population are heathens, the heathen mothers, scarcely a single mother was to be found who had not imbued her hands in the blood of her own offspring. In one of the islands of the Pacific, the wife of a Chief had murdered sixteen of her children. She heard the gospel preached, and became a Christian. On her death bed she was overwhelmed with the idea of meeting these murdered innocents at the judgment seat. She exclaimed with her dying breath, "O my children! I murdered you!"

Another instance is recorded by the same writer, of a woman that covered up her child in a pit, during the absence of her husband. She thought it was dead; but he returned, rescued it, and had it secretly conveyed to an Island seventy miles distant. Shortly afterwards, he died. The woman became a Christian; and then the thought of her murdered child rushed upon her mind. By some means or other, she heard that the child was still alive. She immediately went in pursuit of it; and, after a long and arduous journey, she found it in her arms, and exclaimed: Help me to rejoice; for this my daughter was dead, but is alive again. Do we not here see the influence of that gospel which says: "Suffer little children to come unto me?"

As an evidence of the low estimate placed upon the lives of the pagans, it is a fact that pagans do not pursue the course of the Egyptians in the days of Israel; but they most usually destroy female infants.

That the gospel does tend to elevate the standing of females and promote their happiness, we need only look at their condition in Christian lands. In our own country, they are regarded as equal with men, and their worth is appreciated; and what has made us differ in this respect, if not the gospel of our Savior. But in addition to this, let us hear the testimony of one who was enabled to form a correct opinion on this subject. Peter Jones was an Indian Chief of the Chippeway tribe, Upper Canada. He is the author of the translation of the New Testament into that language. He says, in a letter to the Secretary of the Wesleyan Missionary Society, (Great Britain,) under date of February 16, 1830: "The gospel has of a truth proved to be a savior of life among our poor, degraded women. In their heathen state, they were looked upon by the men as inferior beings, and were treated as such. The women were doomed to do all the drudgery of life, such as making the wigwag; the carrying of the materials for the wigwags in their wanderings; the bringing in of the deer and bear killed by the men; dressing the skins; cooking and making their clothes; taking care of the children; providing firewood and making the fire; planting Indian corn, &c. I rejoice to say, since the introduction of Christianity among us, nearly all these burdens have been removed from the backs of our afflicted women. You will be glad to hear that they are now able to do the great things the gospel has done for them. I have often heard the women expressing their thanks to the Great Spirit for sending them Missionaries to tell them the words of eternal life, which have proved to be the means of delivering them from a state of misery and degradation."

Were we to examine into the history of missions, we would find that results similar to those among the Chippeways, have followed the propagation of the gospel in every heathen land. But without pursuing the subject any further, let us draw an inference or two from the foregoing considerations. 1. The gospel is true. If false, could it produce such effects? Other systems of religion have never exerted a similar influence. If it can be no other than a messenger from the most High God. 2. It is our duty to send the gospel to the heathen. If it should have no tendency than that of ameliorating the condition of females, we should not withhold it from them. But when we remember, that this is the lamp that lights the weary pilgrim along his dreary pathway on earth up to brighter regions on high, we are bound by the strongest obligations to send its sacred rays over the darkened regions of the earth.

Remarks. The foregoing article is valuable, and we hope it may produce good in its direct influence at home and on the great cause of Foreign Missions. Its appearance in the columns of the Religious Herald, an unvarnished and treated in Virginia? Do you ask, what females? We answer, females—women—mothers—sisters—daughters. Of what color? Ah! the complexion of a female makes all the difference in the world. Why, then, does not the writer of this article take some notice of that essential consideration. Does he? We think not. We shall not, therefore, and shall leave the reader to apply the article to females without distinction of color, and only ask, how does the article apply to the women of Virginia? Do any of them work in the field?—are any of them degraded—kept in ignorance—treated as beasts of burden—made "hewers of wood and drawers of water?" Yes, thousands of Virginia women are so employed.—And they are bought and sold like beasts, and have their children sold, &c. &c.

Will the Editor of the Herald suggest these facts to Mr. Alderson, the writer of the article and ask him how he can reconcile these facts with the statement he has made, that "wherever the Gospel has been published, it has exerted a benign influence on the condition of females?" Has it, in fact, exerted any such influence in Virginia? Has it not been "published" in Virginia? Yes—published in part, and in part only; and this is the reason why women are treated as beasts of burden in that state. There is something in Virginia, which prevents the Gospel from exerting a living influence on women there. We have only to ask—What is it which rears such a barrier against the legitimate influence of the Gospel on the condition of women in Virginia?

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Mr. Alderson is bound either to deny the allegation we have made and to show that women of Virginia are elevated by the Gospel, or to show that there are, after all, women who ought not to be elevated and have their condition ameliorated.

One fact is worthy of Mr. Alderson's particular consideration; viz. a large majority of the females offer whom he grieves, as being degraded and imbruted and cruelly entreated, in the East, are colored women.—Ed. Refl.

From the Youth Cabinet.

A Peep Backwards and Forwards.

The last number completed one year, since the publication of the Cabinet was commenced by its present editor. I have not room for the reflections rushing on my mind, as I look over this quickly departed period. The year has seemed short to me, and perhaps many readers will be surprised when informed that the term they paid for, has expired. The task of sustaining the paper has not been a light one; but God has graciously preserved my life, health and spirits, so that I have not even staggered under the burden. But I have reason to mingle humble confessions with my fervent thanks. I have tried to do you good, but I have not thought so much of your eternal welfare as I have of your present enjoyment. May God help me to be more faithful in future.

The winter schools have now closed, and during the summer, I intend to give more Sabbath School reading, instead of scientific articles. I wish to give every thing its place in its season.

I had published such a paper as the "Sunday Morning Atlas." I might have made money. The number of copies of that paper, circulated in New York city, on Lord's-day morning, is nearly three times as great as the whole of the Cabinet. Why should not the friends of God and man be as active as the enemies of both. I ask no favors for myself, but in behalf of the future nation, would ask those who approve of the Cabinet, to help in giving it a wider circulation.

In a small town in Massachusetts, a few months ago, there was only one subscriber. He made a little effort to increase the number, and now there are 21. Reader, will you reflect on this subject, and seriously ask yourself: "Can I not get more subscribers?" It is an affecting thought that few of us will meet on earth, but we shall all meet at the bar of God. It will then give us joy to remember that we did what we could.

Respected Ladies.—Knowing that you are engaged in a cause, the importance of which claims for it the sympathies and co-operation of every friend of God and his fellow men; and knowing that facts are sometimes of service, in opening the eyes of the unwary to the dangers which surround them, I take the liberty to offer for your columns a brief account of a case of villainy, for which, because of its baseness, I cannot find a name. It seems to me to be one of those cases which ought to be held up as a beacon light to give warning to those who may be in the way of danger and yet know it not.

A young man, or rather I might say, monster, by the name of S—, who graduated last August at one of the New England colleges, was employed as a teacher in a respectable academy in Massachusetts, on the banks of the Connecticut. Having remained some time, first as assistant teacher, and afterwards as principal, he gained the confidence of the people, and was esteemed among them, both as a gentleman and a scholar. His services were procured for another year. But alas! another term had not closed before the corruption within the "whited sepulchre" began to appear.

He succeeded in gaining the confidence and affection of a respectable young lady, a member of the family where he boarded, and also a member of his own school; and though a professor of religion, and though it was known that he was engaged to another, yet by art and falsehood and promises of marriage, he triumphed over her virtue. Circumstances were such, that exposure was inevitable; and he, having given security in the sum of three hundred dol-

Miscellany.

Let God be true, and every Man a Liar.

God is true. To his own word he will adhere. His law will never be changed, to accommodate his friends or his enemies. Better that ten thousand men fail of establishing their claim to perfection, than one jot or tittle of the law should pass away. The pretensions of men to perfect goodness, have been swept like darkness before the light, when the law of God has been revealed to the soul. "I have seen an end to all perfection; but thy commandment is exceeding broad," is language as true and appropriate now as when it was used by the writer of the 119th Psalm.

The grand reason of the low attainments made in holiness by the mass of Christians, is to be sought in their low apprehensions of the standard of holiness. Wherever the spirituality and extent of the law are realized, self-abasement, dependence upon Christ alone, and anxious supplication for the constant presence of the Holy Spirit, are the natural results. The purifying and elevating influence of this effect of divine truth on the character is manifest to all.

Discreet then in all the bearings, both upon fundamental Christian doctrines and genuine Christian experience, and every Christian grace, must be all that instruction which teaches that the common impressions of the church respecting the standard of holiness, are above the truth. The great, glaring, ruinous error lies all on the other side. Such is the insensibility of the impenitent to the spirituality of the divine claims, that it constitutes the fatal barrier to any pious conviction.

The phraseology of the law assumed and stated by our Lord, is adapted to express the unchangeable nature of its demands. In every case it requires all that we have. It is all the heart, soul, mind, and strength of each, at all times. It presents God as the object of supreme and invariable affection. But who among us as yet has ever applied all his strength for the acquisition of the knowledge of God? Who has yet invariably exerted himself to acquire all possible realization of the being, attributes, name, and worship of the infinite Creator?—the Creator clothed in all the fulness of his eternal supremacy?—the Creator developed in all the plenitude of his fullness, of his redeeming grace? Who and where is he, that has risen on the radiance of the divine law, and on the vigor of its untrusting principles, to all the heights and eminences of spiritual glory which the plan of redemption discloses? Who has ever stood upon each of all these, and there bowed with all corresponding lowliness of reverence, and there burned with every adequate emotion of praise, and there resolved in every varied form of active service? Who is he, and where, on this side of the grave, that can point to uninterrupted periods of his probation, and say there was no bearing of the divine law upon him, to all those hours, days, weeks, months, or years, which were not fully and instantaneously met?

Let young converts shun every possible tendency to lower down the standard of the law. The law is a transcript of God. It is God shining forth upon revolving worlds. The glory of the face of Christ consists in the fulfilled design of the law, as connected with the scheme of salvation. Let the centre sink, and the revolving dependencies sink with it. Then we entreat all new converts, study the glorious, the refugent, the unchanging, the perfect law of God. Trace its sublime relations to the various parts of the great process of redemption. As one new vision of its moral beauty thrills the soul after another, let the soul ascend. Bring not the standard down. Rise, O ever rise upward still, not fearing that you should be found above it. Compare your character with its most exalted demands. Contemplate the sins which seem to be least. Take one, of which you are disposed to say, Is it not a little one? and hold it up in the clear light of divine law. See if then it will seem small. Discern its numerous fibres stretching along over all the constitution of man, and the frame-work of living truth. See how, in its almost invisible eye, the aspect of utter depravity, of violent and deadly hostility against all good is formed, and inherently abides. Then bring up another, until the whole heart shall quiver under the unsparring self-examination; until, forsaking all claims of perfect obedience for the past, you shall press onward and upward to the things which remain; fired by a vehement indignation against all sin, and melted, invigorated and enlivened by the attraction of progressive assimilation to the moral glory of God.

N. Y. Evangelist.

From the Advocate of Moral Reform.

An Infamous Teacher.

Respected Ladies.—Knowing that you are engaged in a cause, the importance of which claims for it the sympathies and co-operation of every friend of God and his fellow men; and knowing that facts are sometimes of service, in opening the eyes of the unwary to the dangers which surround them, I take the liberty to offer for your columns a brief account of a case of villainy, for which, because of its baseness, I cannot find a name. It seems to me to be one of those cases which ought to be held up as a beacon light to give warning to those who may be in the way of danger and yet know it not.

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lars, left the village, escaping with difficulty from the indignation of the inhabitants. But will three hundred dollars compensate for the injury and misery he has entailed on the victim of his treachery, or will it expiate his own guilt? He is the son of wealthy and pious parents, and the young lady to whom he was engaged was also a professor of religion. May she and others take warning, and treat him as his character deserves.

For the sake of those who

Egypt became a den of robbers, and a sink of iniquity—and passing under the iron rule of succeeding nations—she has only survived to fulfil the prophecy of heaven. "Egypt shall become the basest of kingdoms."

And yet she is honored to the hearts of many, because from her Greece received the rudiments of literature and a knowledge of the sciences and arts. But for Egypt, perhaps Grecian eloquence, valor and patriotism had never burst upon the world. But for her, perhaps Homer had never sung the siege of Troy, or Lycurgus given laws to Sparta. But the patron and the pupil have both passed away—and now sleep in death together. They went off amid the strifes and commotions of fraternal adversity—amid virtue violated and trampled under foot—amid honor sullied and valor beaten down—amid learning perverted and instruction disregarded—by their ruins, lifting themselves above their unbroken desolation, tell us, in tones of thunder, that as the strongest government cannot withstand the repeated assault of factious, so no people can preserve their freedom, after they cease to practice the maxims of private and public virtue.—*Youth's Cabinet.*

THE PREDOMINANT LOVE OF THE WORLD is a sure evidence of an unsanctified heart. But how close does this sin lurk offensively under the fair covert of forward professional Youngblood, a power of deceit in this sin, that many times, when every body else can see the man's worldliness and covetousness, he can not see it himself, but hath so many colors, excuses, and pretences, for his engines after the world, that he doth blind his own eyes, and perish in his self-deceit. How many professors are there with whom the world hath more of their affection than Christ—for he is not in their mind, and is thereby evidently after the flesh, and like to end in destruction; yet ask these men, and they will tell you confidently they prize Christ above all; see not their earthly-mindedness, for want of a strict observation of the workings of their own hearts. Did they but carefully search, they would quickly find that their greatest satisfaction is in the world, and their greatest care and endeavor to get and secure the world; which are the certain signs of an unconverted sinner. May the professing part of the world take earnest heed that they perish not by the hand of this sin unobserved! Men may be, and often are, kept off from Christ as effectually by the moderate love of lawful comforts, as by the most unlawful course.

Walking in the Spirit.—Oh! it will be a glorious change, even in this life, when all the appetites and passions of the lower man, by a holy violence and course of vigorous and voluntary severities, are so tamed and subdued that they shall wait the motions of the mind; when it governs them with absolute power, says to one go, and it goes; to another come, and it comes; and can say to the proudest passion, "hitherto shalt thou come, and no further!" Then shall be effected the most wonderful change in nature; those two combatants shall lay down their animosities, and kiss, and embrace each other; these enemies, from the most inveterate enmity and implacable malice, shall become the most intimate, dearest friends; they will live together here, in a more conjugal affection; till they depart hence in peace, and their next joyful meeting shall be the resurrection of the just; never to part again, and yet never to be weary of one another; never to fall out or disagree; there will not be the least jar or suspicion of one another left; but they shall live in everlasting joy, and peace, and love. This flesh, in which now they dwell with no good thing, shall then have nothing in it that is bad; that which is now so full of stubbornness and contradiction, shall then close with the pure mind in all its motions; and what is now its load, and its prison, shall then be its ornament, and it shall delight in the union; for there shall be no perfection in the soul, but shall have a corresponding beauty in the body; and it shall be more perfect and glorious than when it first came out of the hands of God. Call up therefore all the powers of your minds, and set to the work. The weakest person hath this image of God, this spark of Heaven within him; and it is not worldly wisdom, but the Divine grace that must be your assistance: make it therefore your business to kindle the lamp, and supply it with oil, that it may burn clear at the appearance of the Lamb.—*Ep. Browne.*

What might be done with the money wasted in war.—Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman and child in an attire that kings and queens would be proud of; I will build a school house on every hill side, and in every valley over the whole habitable earth; I will supply that school house with a competent teacher; I will build an academy in every town, and endow it; a college in every state, and fill it with able professors; I will crown every hill with a church, consecrated to the promulgation of the gospel of peace; I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one bell should answer to the chime on another, around the earth's broad circumference; and the voice of prayer and the song of praise should ascend like an universal holocaust to heaven.—*Stedina.*

There is a God.—A few days since, while sitting at the breakfast table, and the conversation turning on the truth of Christianity, a gentleman present related the following anecdote, the data of which occurred in this city; assuring us, at the same time, that he received the particulars from the gentleman himself. The gentleman referred to, was at one period of his life a professed infidel. He, however, became united to a lady holding the truths of Christianity to be a revelation from God. Into the minds of his children he endeavored to instill the same damning principles which he had so long held; and he was so successful in his efforts, that the anxious feelings of the Christian mother would oppose, as far as possible, the progress of infidelity in the minds of her beloved children. The father went one evening, accompanied by his son, to Tammany Hall, where a meeting of kindred spirits was held. For the purpose of giving practical illustrations of those infidel principles which they openly avowed. The inventions of man were opposed to the works of his Creator; moons and stars were produced by chemical processes, in order to satisfy the deluded minds of the congregation, that there was no absolute necessity for such a Creator as Christians had absurdly been taught to believe in. The meeting broke up, and the father and his son were returning homeward, crossing the Park. The night was beautiful; the moon and stars shone with undimmed brilliancy, as if in mockery of the vain attempt of deluded man at imitation. The child observed and said: "Father, those moons and stars which we have just seen were not so brilliant as these?" True my son, replied the father, and proceeded to show to his son the result of proportionate efforts. "But," answered the child, "suppose that similar ones were created, who could place and sustain them there?" This was more than the Atheistical rea-

soner was prepared to answer. These two simple questions staggered the self-complacent man; proceeding, as they did, from an infant mind. The father returned home an altered man; he is now a faithful member of the body of Christ. Truly, Lord, "out of the mouths of babes and sucklings thou hast ordained praise and praise."—*Sabbath School Monitor.*

Revival of 1740.—We have received a copy of a Centennial Sermon, on the Revival of Religion, A. D. 1740, inscribed to the Memory of Rev. Nathan Strong, D. D. by Rev. Thomas Williams, of Hartford, Ct., from which we copy the following "Postscript," as worthy of serious consideration at the present time.—*Recorder.*

POSTSCRIPT.—The revival of Religion, to which the preceding discourse has reference, was attended and followed by abundant and decisive evidence, that it was wrought by the power and grace of the Holy Ghost. The Rev. Mr. Edwards was the most honored and efficient servant of Jesus Christ in that work of mercy. Before that revival, there had been, among the Congregationalists in New England, no marked and prominent opposition to the doctrines of grace, as they were believed, professed and maintained by the Protestant reformers, the doctrinal Puritans of England, and the New England ministers and churches. Opposition and contention, against the work of divine power and grace in that great day of God, were the commencement of the arminianism, anti-trinitarianism, universalism and atheism, which have so long existed in New England; and have arisen, like a flood, against the primitive orthodoxy and holiness of our churches.

It was by the doctrines of grace taught and preached by Edwards and the orthodox and pious ministers of that day, that the work of divine power and grace, which God wrought in that season of mercy, was begun and advanced through the agency of the Holy Spirit. By the effusions of the Spirit at that time, the doctrines of the Gospel were illustrated and confirmed in such a manner, that they have not yet been gained, or resisted, by any arguments, or weapons, which have not been turned against their opposers. We may know what doctrines were taught and preached in those days of divine power and grace. And we may perceive the immutable connection between the doctrines of divine truth, and the production and advancement of gracious affections and actions in the hearts and lives of Christians.

The discourse of Mr. Edwards on *Justification by Faith alone* was especially owned and blessed by the Spirit, in the commencement of the Revival of religion by his ministry in Northampton. In his precious narrative he says, "I think I have found that no discourses have been more remarkably blessed than those, in which I have insisted on the doctrine of God's absolute Sovereignty with regard to the salvation of sinners. I never found so much immediate saving fruit in any respect, of any discourses I have ever offered to my congregation, as some from these words, Romans, iii. 19, *That every mouth may be stopped*; endeavoring to show, that it would be just in God forever to reject and cast off mere natural man." The first discourse that Edwards ever published, was founded on the 1 Cor. i. chap. 20, 30, 31 verses. The doctrine, which he stated from the text is,—"God is glorified in the work of redemption in this, that there appears in it so absolute and universal a dependence of the redeemed on him." That sermon ought to be read and studied at this day by every person in Connecticut.

There is no foundation, or reason, for any dispute or doubt, respecting the doctrines, which were blessed in the Reformation of 1740. Divine truth, and nothing but divine truth, is the instrument of the Spirit in the renovation and sanctification of his people. It is very useful and pleasant to know, that the Revivals, which began, with such power and glory, near the close of the last century, were commenced and promoted by the pure and sound doctrines of grace. My attention was turned to revivals of religion, as early as the year 1798. And they have been an object of my principal attention and special study ever since that time; to say nothing of my interest and affection on such subjects, in the preceding eighteen years of my life. And I believe I may declare, with truth and safety, that I have known of no revivals in any age, or part of the world that were more rational and scriptural in their commencement, more powerful and glorious in their progress, more permanent and beneficial in their effects than those, by which Hartford was so greatly blessed under the ministry of Dr. Strong. His first volume of Sermons was published in 1798; his second volume in 1800, and the Connecticut Evangelical Magazine was begun in the year 1800. From that year until his death my acquaintance with him was most constant and intimate.

The substance and strength of Strong's Theology were the sovereignty, holiness and mercy of Jehovah, in the purpose and work of redemption; the total, native and desperate depravity of man; the total, native and universal dependence upon God for justification and sanctification. In his Sermon, which is entitled, *The gospel of Christ is not after man*, he says, "Whoever understands the gospel sense of salvation must be sensible, that it stands wholly upon divine sovereignty. God is represented acting sovereignly in determining that any shall be saved, in appointing to whom he will extend his grace, in the manner and time, when this shall be done, and in defining the obligation of creatures and the duties they shall perform. Submission to absolute sovereignty, even in God himself, is the last thing, which a sinful heart yields." In the application of his Sermon on the sovereignty of God, he has the following observations, "If our hearts are opposed to the sovereignty of God, it shows us to be in a state both sinful and miserable."

To object to the sovereignty of God is an implied rejection of the whole gospel plan of salvation.

The sovereignty of God is necessary to make the gospel redemption safe and certain for those who receive it.

The doctrine of divine sovereignty needs to be plainly and fully taught and preached, at this day, to awaken, instruct and comfort the churches, to relieve and embolden the weary and fearful spirits of ministers, and to show sinners of every class their character, conduct and state; their duty, their danger and refuge; and their only help and hope. May God awaken such a remembrance of the wonders of his power and grace, in former years, as shall induce and constrain his ministers to preach the truth, the whole truth, and nothing but the truth, in the name of the Lord Jesus Christ and by the Spirit

of our God; and to the Father Son and Holy Spirit, be the praise and the glory, as it was in the beginning, is now and ever shall be. Amen. *Hartford, 8th January, 1840.*

From the Morning Star.
Publishing Revivals.

1. They should be published just as they are. Facts should not be withheld; neither should they be exaggerated. There are sometimes more said to be converted than really are, or a greater work said to have taken place in the church than was in reality realized; either of which proves a serious injury to the cause of Christ, and gives the enemies of God great occasion to speak reproachfully.

2. When facts are stated as they are, revivals should not be spoken of dimly; neither as being great works, when they are not such. If, indeed, the work is great, then let it be spoken of as such; but it is not unfrequently the case, that we see lengthy notices of revivals, in which are expressions that would lead the reader to suppose that the whole region spoken of was overwhelmed when, perhaps, at the close of the article, it is said that *five or six* have obtained a hope, and *three or four* been baptized.

3. Human agents should not be presented too conspicuous. It is sometimes the case that the author himself has been permitted to labor in some place where God has in mercy revived life work; and in giving an account of such work, he speaks of his own extraordinary exertions, and then of the wonderful works which followed. Others not wishing to elevate themselves have spoken too highly of the labors of the church, or of some individuals who were active. All this should be carefully avoided, and God the author of all true revivals be considered as the great moving cause, while every other sinks into comparative nothingness. But

4. A revival should always be published as a work carried on by the use of means; and never as the work of God, independent of human agents.

5. Something should be said of the agencies employed, and the means that are used. It is sometimes necessary to publish the names of those who labor in the work, together with some leading characteristics of their labors; but generally, if not always, the means should be added known, for thereby others in similar circumstances may be encouraged, and perhaps enabled to exert themselves that they may realize the blessing of God in the conversion of souls. Praying that there may be many revivals to be published, that they all may be published, and published right, I still remain

A LOVER OF REVIVALS.

THE HEART OF MAN.—Let us look into the heart of man—that part of his nature which is the seat of his kindly and social affections. There scarcely lives a human being so brutelized, as not to have tasted the joys which spring from that sacred source. Where is the man who has not often felt a pure, disinterested gladness, at the welcome of his fellow-man? Where is the savage who knows not something of the thousand nameless charities, which shed cheerfulness and sunshine over the daily intercourse of life? Who is there among us, insensible to the delights of friendship, or wholly dead to the luxury of benevolence? And above all, who would endure to be thought a stranger to the pure and hallowed emotions, which consecrate our hearts, and make the very name of home a name of power and magic, able to stir and kindle the purest fires of the soul? Can we think of these blameless and genuine pleasures, without feeling that the Divinity hath been at work in our bosoms? Can we doubt that the Deity, who is love itself, hath chosen the heart of man for his own sanctuary? And if this be so, with what eyes must he look upon the dark and odious passions which often burst in upon that holy place? How will he endure that malignity and revenge should riot in the habitation he hath set apart for himself? And, if we have ever once tasted of those fruits of peace and joy which He hath planted there, how can we endure that "the wild beasts should be in our palaces, and the dragons in our pleasant places?" How can we bear that this temple of God with in us should be converted into a hold for foul and evil spirits? How can we bear that vultures should seek their prey in the heart, where none but the heavenly dove should take up his abode?—*Rev. C. W. Le Bas.*

Spirit of Prayer.—It is distressing to hear long, desultory and cold prayers. They evince that the sacrifice is from a dead heart, and that the lips are not touched with a live coal from the altar of God. When prayers are short, specific and warm, we have evidence that a revival has begun. It has begun where it should begin, in the hearts of Christians. Each worshipper comes to the meeting with an errand to the throne of grace; and he pleads it earnestly, being full of faith and the Holy Ghost. If he prays, he supplicates for the thing he came for, and he enters for it with full consent. O Christian! do you feel for dying sinners? Do you feel for the cause of Christ? Then pray; wrestle in prayer; besiege the throne of grace; take no denial; say with Jacob, "I will not let thee go, except thou bless me." What an example we have in Moses, in Abraham, in Hannah, in Elijah, in all the old testament saints; and especially in Jesus! Let us catch this spirit of prayer, and we shall not spend our breath in vain.

Injudicious Comparisons.—In a revival of religion Christians should avoid making unseasonable and injudicious comparisons between ministers and the various means of grace. Let no one say, "I am of Paul, and I of Apollos, and I of Cephas." Depend upon it, the Spirit is grieved away by such rivalries among the people of God. Rather let all say, I am of Christ; he is my leader; and those are my friends who love and follow him. Now is the time to abase man and exalt God, to look away from petty differences and party feelings, to THE CROSS. Let all who love the Redeemer and the souls he came to save, see eye to eye, converse upon profitable and harmonious topics; have brotherly love, and mutual confidence. Love all without distinction of name or party, who love our Lord Jesus Christ in sincerity and truth; and labor together for the furtherance of the gospel. Christ is not divided; his cause is one; we are brethren; let us then keep the unity of the Spirit in the bond of peace.

Books must be full of the "seeds of things;" rich in living germs of thought; they must suggest hints rather than supply ideas; they must be, as Milton says, "not absolutely dead things, but contain a potency of life in them to be as active as that soul was, whose progeny they are."

Religious Intelligence.

Revivals.—We gather from Correspondence and exchanges other items respecting the daily increase to Zion.

A letter dated Haverhill, Mass., April 15, says, "We are now in a glorious revival. This is the fifth week, and the interest is as great as ever, and the prospect as good. About 1000 indulge hope who received their impressions while attending the meeting. I see no place for it to stop. Such is the feeling with all."

Topsfield, Me. meetings have been continued one hundred evenings in succession, and are still well attended. Since Jan. 19th one hundred and twenty-five have been baptized.

NORTH YARMOUTH. Nearly forty have been received as suitable subjects for baptism; nearly all the young men in the place have been hopefully converted. Also in Bristol and Muscogee Isle and in Friendship and Cushing the Lord is reviving his work.

CHICAGO, Ill. Some of those baptized had been members of the Methodist and Presbyterian denominations, and now rejoice in following Christ in an ordinance which before the tradition of men and made of none effect. We are long to see others imitate the example of their Lord, and confess Him before the "many witnesses who assemble on the shores of our beautiful lake on such occasions." Our congregations are such as to render it necessary to enlarge our house of worship which is made of none effect. We are long to see others imitate the example of their Lord, and confess Him before the "many witnesses who assemble on the shores of our beautiful lake on such occasions."

GLIMFORD. The cause goes steadily on—between 40 and 50 have indulged hope—21 have united with the church and others are expected soon. We have obtained about 200 signatures to the total abstinence pledge. Bro. Parmenter lectured here last evening to a large and attentive audience to good effect. We bid him God-speed in the good work; for he is a fearless, honest, well hearted temperance man. He brings good tidings of many towns through which he has passed, and places where he has lectured. One brother declined hearing his lecture, lest it should destroy the Religious interest in his congregation, and this I am informed is the third time Bro. Parmenter has crossed the path of this minister in his travels and met with a similar reception. What! temperance inconsistent with religion! This is holiness inconsistent with Christianity.—*N. H. Bapt. Reg.*

JEFFERSON. The Lord is still blessing us. And truly, we have learned from happy experience that the great Head of the church has been more ready to give the Holy Spirit to those who ask him than earthly parents are to give good gifts to their children; for in answer to prayer, or the church have enjoyed the spirit's benign and soul reviving influence. Backsliders have been reclaimed, the unconverted, the careless and the unbelieving of every description have trembled and enquired, "What shall I do to be saved?" and converts have rejoiced in the pardoning mercy of God. The work has been solemn and interesting, steady and progressive. Sabbath before last, Elder B. Burrows was with us, and he resides something like fifty miles from us, and he baptized 11 more; 33 have been received to the church, 28 by baptism and others have been received after having been baptized and are waiting for an opportunity to be received into the church. We are long to see others imitate the example of their Lord, and confess Him before the "many witnesses who assemble on the shores of our beautiful lake on such occasions."

From the New-York Evangelist.

Mr. Editor.—After my arrival in safety from Wales, I hasten to inform you of the serious revivals in that country. In the Northern counties of the Principality, thousands have been hopefully converted during the past winter. Almost every Cong. church has been participating in this blessing. I had the pleasure of visiting and preaching in most of these churches. The congregations were very large and solemn. In our protracted meetings the arm of the Lord was made bare, and the battle turned on the side of Zion. In Holywell 178 were added to the church, in Morel 110, in Denbigh 150, in Ruthen 149, in Lanwst 200, in Rhos 120, &c. The ministers take a firm hold of the work, the churches possess a spirit of prayer and persevering effort in an eminent degree, and the work of their hands is abundantly blessed. Female prayer-meetings are well sustained, and this gives an impulse to every department of Christian labor. Sabbath schools are sharing in the blessing, and a majority of the converts are from these nurseries of piety. The cause of Total Abstinence preceded the outpouring of the Spirit of God. Scarcely an instance can be found of a church, opposed or indifferent to the claims of Total Abstinence, blessed with a revival. The work is not accompanied with much excitement and noise as in former years, but characterized with deep feeling and solemnity. The last protracted meeting which I had the pleasure of attending in Wales, was held at Mostyn, Flintshire, in the vicinity of large collieries. Between forty and fifty were awakened and led to inquire what they must do to be saved. Being detained a day, I visited one of the principal collieries; we descended an inclined plane half a mile, then wandered among the coal-veins till we reached the place where the men were employed. Most of them were pious, and several had been awakened during our meeting. It was their dinner hour: some hundred or hundred and twenty were gathered there, deep in the bowels of the earth, with a glimmering taper for a light, we held a prayer-meeting and conversed with the anxious, a season that never will be forgotten.

At Liverpool, where from fifty thousand to sixty thousand Welsh reside, I had the pleasure of aiding at a protracted meeting held in the Tabernacle, Great cross hall street. It was a time of considerable interest: over one hundred attended the inquiry meetings, and many were hopefully converted. In view of what I saw in Wales, my soul is brought to exclaim, "It is the Lord's doing, and it is marvellous in our eyes." I embarked from Liverpool in the ship *Lauda*, captain Alexander, March 6th, having in company one hundred and twenty Welsh emigrants, most of them pious and Teetotalers, bound for the valleys of the West. During our voyage religious exercises were held on board; I preached in Welsh and English every Sabbath when the weather would permit. Captain Alexander's conduct has endeared him to all that were under his care; his kindness and attention we desire gratefully to acknowledge.

B. W. CHIDLAW.
New-York, April 10th, 1840.

Christian Reflector.

"Charity rejoiceth in the Truth."
WEDNESDAY, APRIL 29, 1840.

The Editor having left for New York before all the columns of the present number were filled, any imperfections discerned by the reader may be accounted for. Much valuable information may soon be expected from his pen, respecting the doings of the Anti-Slavery Convention of Baptists now in session in this city.

This is an important movement in our denomination, and the prayers of the righteous should ascend fervently to the Great Head of the Church, that he would preside in the deliberations of our brethren. Whatever may be the result respecting the propriety of political influence in the removal of slavery, none can reasonably doubt the privilege and duty of Christians to "consider, take advice and speak their minds" on a subject involving so deeply in their view the honor of religion and the ruin of souls. It will show their consistency at least. Should they not by the present effort advance one solitary inch nor start a train of operations whereby in future there shall come any speed, they will enjoy the consciousness of having tried to do their duty. Should others yet provoke the sentence of Mezer for not coming with them to the help of the Lord, by this public manifesto of their views they will have washed their hands of the crime of partaking in other men's sins.

But they will not meet in vain. Their object is to remove an evil which nine-tenths of their brethren especially in the free States, admit to be one of magnitude, and a sin without a parallel in any thing tolerated by human law. They assemble under the influence of no party feeling or local animosities, to promulgate no novel or doubtful principles, and to carry no points which the majority shall not decide to be agreeably to the word of God and adapted to necessities of the case. If they remember their dependence on him whose is the preparation of the heart and the answer of the tongue, why may they not expect a blessing?

They come together as Baptists, from almost every part of the Union, with particular reference to their brethren partaking a great sin; they know the power of truth in pulling down the strong hold, why may they not labor with hope in this case? They can already turn to many of its triumphs in this particular, why may they not expect it in every instance? It is but a few years since that Dr. Brisbane was strong in the defence of Slavery, and yet thought that he ought to do many things contrary to its abolition, now his views are radically changed, and has shown the genuineness of his conversion by a declaration of it before the world, and what is still more convincing, by a sacrifice of more than \$10,000. His change he attributes, not to God mainly to the truth contained in Abolition publications. The thing which happened may happen again. If one Baptist minister was, so quickly and under such disadvantages, won over to truth, why may not every one, with all his church members in the like predicament?

If it be said that some past measures have been so injudicious or misunderstood as only to excite prejudice, how do we know but the movements now contemplated through a religious channel may go to remove false impressions and open the mind to a free, calm and christian-like interchange of sentiment? We are yet united with our southern brethren on the doctrines of denominational faith, in various ways and means of religious operations, such as Missions, Education, Temperance, &c., why may we not hope that they can candidly listen to our grievances, and in this single point of difference try to remove them? It is not easy to see why, if on the one side the truth is spoken in love, and it is heard with candor on the other instead of strife between us there may not be the most fraternal correspondence kept up until the whole subject is thoroughly canvassed, and the truth alike pervade every heart and work out its glorious effects in making all free.

If we in meekness though in plainness, speak the truth through the various media ordinarily employed in convincing of sin, we fulfil a duty and the responsibility is no longer ours. Should this be done in fidelity, by all the churches at the North could any man doubt the happy result? Suppose for instance, that every Baptist church, or every association of churches in the free States should this day have a representative in the Convention, and declare in concert, opinions on slavery, such as they are free to admit individually, and in consistency unite on some ways of access to the Southern mind, can any sensible man believe that it would all be in vain? Suppose, further, that every denomination of christians should pursue a similar course, and all along the Ohio, and Potomac presenting an unbroken front, entreating their southern brethren to become innocent of so great a transgression in the least possible time, will it be doubted for a moment by any who has confidence in their piety, that they would not feel; and, constituting as Christians do so large a portion of the slave-holding population, that if prompt to act, they could not put things into train for immediate emancipation? Could their united voice be heard to-day, it would be heard before many implicated in the sin or the defence of it shall retire from the city, and revere through the entire South.

But while the action is only partial, it meets opposition at the threshold. Silence, indifference on the subject—is at this time a denial equally expressive, and is so understood by those prone, alack with transgressors of every class, to desire extermination and defence. Here the gospel rule has direct application. "He that is not against us is on our part." The inquiry then, should be one of solemn interest to every christian, as an individual or church member, whether he has declared himself against slavery. Has he put his name anywhere to bear him witness to so many brethren with whom he holds fellowship, what he thinks of Slavery? Is he one of the drops of the mighty waters by which the evil is to be swept away from the land? If not why is it not to be inferred that he is on the other side? Can he show why this rule of the Savior is not applicable to his case? For those who believe that Slavery is a proper and useful institution silence is consistency, but for such as think it "an awful curse"—"an oppressive, a terrible evil,"—"a great sin,"—indifference to its immediate removal is inexplicable on any ordinary laws of causality.

B. W. CHIDLAW.
New-York, April 10th, 1840.

No Philosopher.—Meeting a gentleman of business the other day incidentally, we fell into conversation on some ordinary topics, when he suddenly remarked—"Mr. G. you are a book man, &c. but I see that you are not much of a philosopher. I let these moral reformers alone. You know what there is in all of them, that total depravity—it belongs to every body, and is made of no use to try to make men right—they won't be made right—you can't do it—and have made up my mind to take care of myself and my family, and enjoy myself as well as I can—and let others look out for themselves. And on the whole, I rather think that I am doing about as much to put things right as any body."

This conversation has suggested more thoughts than we have either room or time to express at present; but one of these thoughts may be worth stating here. What would now have been the moral condition of this world, with its "total depravity" at the fountain-head of all social evil, if the philosophy of this gentleman had never been counteracted by another philosophy whose foundation principle is stated in the following words of one of those men who were not much of philosophers, in the gentleman's sense of the word—"Look not every man on his own things, but every man on the things of others."

The very fact that men are totally depraved renders this philosophy necessary. True, it exposes the actor to suffering—sometimes, to extreme suffering and to the loss of all things of temporal good, with even life itself. But in this is illustrated the power of that benevolence which seeketh not her own—which originated in the great heart of Him who careth, not for himself only, but for the universe of being He has created. How true is His own declaration—"My ways are not as your ways, nor my thoughts as your thoughts."

The gentleman's philosophy and that of God are at odds. Which shall we adopt as the true philosophy?—which shall we act upon?—which is adapted to save the world?—nay, which shall ultimately prove most valuable to the philosopher himself?

The task of reformation is not hopeless, though it is a mighty task. Men have been reformed—"transformed by the renewing of the Holy Ghost," in the use of divinely appointed means. That "total depravity" will be overcome and subdued, and a holy principle shall take its place, and every man will come to make a brother's sin his own, when the vision of John shall be realized—"The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ."

A CALL for a Baptist National Anti-Slavery Convention, to be held in New York on the 37th inst., has been circulated for some months, (1) signed by ministers, deacons, and prominent members of Baptist churches, for the purpose of discussing the subject of slavery, and of forming a National Baptist Anti-Slavery organization. We have, however, been told of late, by several prominent individuals whose names are appended to this call, that the project of forming a Baptist Anti-Slavery Society will be given up. (2) Should this be the case, the subject of slavery in the good sense and religious spirit becoming christian brethren, in due order might result from such a discussion. (3) Our brethren in common with Christians of other denominations, need to be informed in regard to this momentous question. (4) But we have from the first had much confidence in the good sense and religious spirit becoming christian brethren, in due order might result from such a discussion. 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**Great Bargains from New York
Auctions, &c.**

Worcester, April 15, 1849.

Poetry.

ECHO.

I stood on the banks of a swift flowing river,
While I marked its current roll speedily past,
It seemed to me fancy for ever repeating—
That the dearest enjoyments of life would not last.
O, tell me, I said, rapid stream of the valley,
That bear'st in thy course the blue waters away;
Can the joys of life's morning awake but to vanish,
Can the feelings of love be all doom'd to decay?
And echo repeated, "All doomed to decay."

Then where, I exclaimed, is there hope for the mourner—
A balm for his sorrow, a smile for his grief?
If beautiful scenes like the present shall vanish,
Where shall we seek for a certain relief?
O fly, said my soul, to the feet of thy Savior;
Believe in His mercy—for pardon now pray!
With Him there is fullness of joy and salvation;
Thy gladness shall live and never decay:
And echo said sweetly, "Shall never decay."

Slavery.

Fitchburg, April 20, 1840.

Rev. C. P. Grosvenor, I send you herewith a copy of the proceedings at our annual meeting, for publication in the Reflector. I intended copying a letter from Mr. Janison, to be inserted in the minutes, but fearing it might be too late for this week, I omit it and will endeavor to furnish for publication, a portion of it for the next week's Reflector, should you feel disposed to accept of it.

The annual meeting of the Anti-Slavery Society of Worcester County, (North Division), was held in the Town Hall at Leominster, on the 15th inst. There was a larger number of delegates in attendance than usual, which served to encourage the hearts of those present, and the interest of the meeting was greatly increased by the presence and aid of brethren Collins, Jackson, Whiting and Chase, from abroad. A lecture was expected in the afternoon from brother Janison, for which purpose the Unitarian meeting house was procured, but many were disappointed to learn that the state of his health, and the pressure of his duties as Secretary of the State Society, were such as to prevent his attendance.

The meeting was called to order by the President, J. T. Everett, of Princeton. The Throne of grace was addressed by Rev. Sumner Lincoln, of Gardner.

All persons present holding to the principles of immediate emancipation without exception, were invited to take a seat with the Society.

A committee of nomination was chosen, consisting of Rev. S. Lincoln, of Gardner, James Davenport of West Boylston, Simon Fickett, of Westminister, John Mirick, of Princeton, W. S. Wilder, of Fitchburg, George Gerry, of Leominster, Nahum Stratton, of Bolton, Samuel Spafford, of Berlin, and James Bateman, of Harvard.

A committee was chosen, consisting of Alvan Ward, of Ashburnham, and John Bartlett, of Berlin, to prepare a list of Delegates who reported 82 delegates present.

Voted and chose a business committee, consisting of brethren Collins, Chase and Whiting, of Boston, Lincoln, of Gardner and Davenport, of West Boylston.

During the forenoon, afternoon and evening sessions the following resolutions were adopted, unanimously, after a faithful and animated discussion of their principles.

1st. Resolved, That we regard the prejudice manifested towards the free colored man, as having its origin in slavery, and that it becomes the duty of abolitionists to aim at its extinction in their own hearts, as well as from society at large.

2d. (The second resolution was relative to the refusal of Governor Morton, to sign the Anti-Slavery resolves, passed by the Massachusetts Legislature, and was not found among the papers transmitted to the hands of the Secretary.)

3d. Resolved, That the strong-hold of slavery is to be found in the course pursued by the Northern Clergy and the Northern Church, in reference to it.

4th. Resolved, That we rejoice in the increasing evidence that the strong-hold of slavery, as it has heretofore existed in the northern ministry and church is giving way.

5th. Resolved, That while we call upon all those who love the slave, to withdraw all their pecuniary support from Pro-Slavery churches, ministers and benevolent associations; yet, we would have it distinctly understood, that we have no hostility to them as churches, ministers and benevolent associations, but oppose them as being inimical to the great cause of immediate and constitutional Emancipation.

6th. Resolved, That this Society regard "The weekly contribution plan," recently adopted by the Board of Managers of the Mass. A. S. S. as being preeminently adapted to equalize our contributions—to supersede the necessity of sustaining financial agents, by throwing the responsibility of raising funds upon the abolitionists—and to save the lecturer from that embarrassment necessarily consequent upon repeated application for funds, and cordially recommend its immediate adoption by the abolitionists of this Division.

7th. Resolved, That the sole band of union among abolitionists on which they have a right to insist on the anti-slavery platform, is the great object and principles set forth in their Constitution—consequently all who practically embrace these, however widely they may differ on other subjects, are worthy abolitionists.

8th. Resolved, That, to arraign any one on the anti-slavery platform who practically embraces the great object and principles of the anti-slavery enterprise for his or her opinions and practices, in relation to other subjects, strongly savors of the odious spirit of sectarianism.

9th. Resolved, That it is the settled opinion of this Society, that the Massachusetts Anti-Slavery Society and its auxiliaries ever have adhered strictly and exclusively to original constitutional abolitionism, and that the charge of a departure, and of drag-

ging in foreign subjects, are without any foundation in fact.

10th. Resolved, That we call upon all the true friends of the slave to go up to the Annual Meeting of the American A. S. S. to be held in the city of New York, on the 12th of May next, as there is every reason to believe that questions are to be acted upon at that meeting, which effect vitally the interest of our cause, and that on the course which that society may then adopt, will depend its very existence.

11th. Resolved, That we deprecate the recent attempts that have been made to establish a third political party, and trust that our friends will not sustain those candidates who may be nominated by such a party.

12th. Resolved, That we recommend the Cradle of Liberty as being strictly Anti-Slavery, conducted with great ability, and the cheapest anti-slavery paper in the land.

13th. Resolved, That the state of the Treasury of the Massachusetts Anti-Slavery Society is such as requires immediate relief, and, therefore, this society earnestly requests every auxiliary in this division, to take prompt and efficient measures to raise funds for its relief, and forward it forthwith to H. G. Chapman, Treasurer, 25 Cornhill, Boston.

The following were chosen officers of the Society.
J. T. EVERETT, President.
JAMES DAVENPORT,
CHARLES WHITE,
GEORGE MILLS, Vice Presidents.
ISAAC STRATTON,
W. S. WILDER, Recording Secretary.
SUMNER LINCOLN, Corresponding Secretary.
SILAS WALKER, Treasurer.
SAMUEL STRATTON, Auditor.

Councillors.
Edward Kendall, Jr., Isaac Smith, Samuel Spafford, Alvan Ward, Nathan Tolman, George Hoyt, George S. Flint, Alpheus Godding, John Boutell, W. S. WILDER, Recording Secretary.

Who is right? I we copy the following from the Ohio Philanthropist, to let our readers see how some men feel at the west.

Political Action.
KEEP COOL!
"Keep Cool!" is the advice we have whispered in the ears of our friends; but some of them do not seem disposed to take it, as will be seen by the communication following.

Ed. Phil.
For the Philanthropist.
West-Union, March 20, 1840.

DR. BAILEY—I am perfectly astonished, and some what indignant that you should persist in calling that, the formation of a Political Party, which merely proposes that Abolitionists should give their votes always in the fear of God. Supposing a person cannot conscientiously vote for Mr. Tyler, is he therefore guilty of policy? What is policy? Jesuitism. Is a man then a Jesuit because he cannot in conscience vote for a slaveholder? Why is a christian bound to vote at all? If he does not vote he is like one, who leaves a weight out of the right scale; and is equally guilty as he who puts one into the wrong scale. Then, a conscientious man must vote. The only question is, must he be governed by the fear of God in voting? All must admit that he may be governed by the fear of God, then he is not obliged to vote with the majority, or with the largest minority. He may get up an individual ticket, and name his own candidates, and his own electors; and do it all without political ambition. So he may adopt the Candidates and Electors of another men's nominating, and still be governed by the fear of God, and not by political intrigue. I am confident that if all who wish for an Anti-Slavery Government, would adopt honesty instead of policy, and give their votes irrespective of the majority or large minority in the fear of God, and as they shall answer it at the great day, such men as Judge Jay and Mr. Slade would actually receive a larger majority than any man has ever yet received in the United States.

If each of the slaveholders held, like Senator Preston, two thousand slaves a piece, a hundred and fifty persons would hold them all. Should we then be obliged to vote for a slaveholder? Will Dr. Bailey say "ah; but circumstances alter cases"? Shall I be obliged to vote for a slaveholder, or else be branded as a politician, because half a million govern fourteen millions? I would rather be called a fool than a knave. Don't accuse me of forming a political party.

Will you publish this?
DYER BURGESS.

From the Pennsylvania Freeman.
The Principles and Measures of the Abolitionists.

1. Abolitionists believe that it is wrong to prevent a human being, innocent of crime, from choosing for himself his place of residence.

2. That it is wrong to make him a prisoner for life.

3. That it is wrong to prevent him from choosing his own mode of employment.

4. That it is wrong to compel him, by force, to labor, and plunder him of the value of his labor.

5. That it is wrong to prohibit him from the exercise and improvement of the natural faculties which the Creator has endowed him with.

6. That it is wrong to prohibit him from reading the scriptures.

7. That it is wrong to separate, by violence, the wife from the husband, and the children from the mother, never more to meet in this life.

8. That it is wrong to subject human beings to violence at the arbitrary caprice of others, and deprive the injured of the right to testify in courts of justice.

9. That it is wrong to subject the humble and the ignorant to punishment by death for secondary offences, and let the exalted, and the learned go unpunished, or but slightly punished, for the commission of the same offences.

10. They believe that slaveholders commit all these offences.

11. They believe that the slaveholding laws of the South aid in their commission.

12. They believe that the Constitution of the United States, and the laws of the northern States aid also in their commission.

To remove these evils they propose,
1. To persuade the slaveholders, as far as practicable, to desist from them.

2. To persuade teachers of piety and morality to use as much influence for their removal, as they do for the removal of evils and crimes of far less magnitude.

3. To persuade religious societies to condemn the vices, crimes, and violations of Christianity above mentioned, as openly and thoroughly as they do wrongs of very inferior grade.

4. To persuade the law makers of the South to cease from the aid given by law to the commission of those crimes.

5. To persuade the law makers, that is, the people at large, whose agents they immediately are, to cease from aiding in those crimes, either through the Constitution of the United States or through the laws of the Union and of the Northern States.

Pill for Colonizationists.

To the Public.—The undersigned has heard with feelings of contempt and surprise, that a report has been circulated throughout the country, by some dastardly and malicious scoundrel, or scoundrels, that I entertain and support the principles and measures of the American Anti-Slavery Society, or what is familiarly termed Abolition Society. I hereby pronounce the charge to be utterly false, and destitute of truth in every essential part, as I can prove by the testimony of numbers of the most respectable and intelligent citizens of this state. I am so far from being an abolitionist, that I have on several occasions publicly spoken in opposition to those who uphold and support the principles of Abolitionism.

I am utterly at a loss to imagine, upon what ground my enemies have publicly charged me with being an abolitionist, as I am at this time a member of the Young Men's Colonization Society of Wilmington, the principles and measures of which are diametrically opposed to Abolitionism, and I have ever acted as an uncompromising opponent to Northern fanaticism, and believe that the measures advocated by the abolitionists are detrimental to the best interests of the Country.

I have been induced to submit the foregoing to the public, in justice to myself and the party to which I am attached. In conclusion, I pronounce those who have been instrumental in circulating the base and infamous falsehood, mean and contemptible calumniators, who have not the moral courage to make the charge over their proper signature. I therefore caution the public from placing any confidence in any thing they may hereafter assert.

HENRY H. CANNON.

Pennsylvania.

C. C. Barleigh has been invited to the temporary charge of the Pa. Freeman.
The Anniversary of the Eastern Pa. Anti-Slavery Society will be held on Tuesday, May 6th, at the Reformed Presbyterian Church in Philadelphia. A full attendance is desired from all parts of the State, for important reasons.

The Freeman has a "short method" with those abolitionists who propose to vote "once more" with their old pro-slavery parties:

Our politicians of both parties will never believe that abolitionists will be true to their principles until it has been practically proved to them. So long as they think they cannot get slave holding votes without going for slaveholding laws, but can get abolition votes without going for abolition, so long will they go for slavery. If they get the abolition votes of this election they will calculate on them again, and make their nomination accordingly. If they do not get them now they will not expect them in future, unless they nominate friends of freedom.

Ohio.
There is a prospect of a great meeting at the Anniversary, on the 25th of May, at Massillon. The Philanthropist has entered upon a new volume with spirit and courage.

Congress.
In Senate, on Tuesday, Mr. Buchanan, from the Committee on Foreign Relations, presented a report which is thus briefly summed up in the National Intelligencer:

The report refers to and restates the position heretofore occupied by this Government in relation to the boundary line, reaffirming the right of the United States to the extent which has been conceded for by the Executive, and sustained by the votes of both Houses of Congress. It briefly reviews the history of the negotiation on the subject, referring to the proposition made by the British Government, and the counter proposition from this country. To this last a response has not yet been received, but is daily expected. In this state of things it is not deemed advisable that any thing should be done by Congress, in the way of interposition in the matter, or to interfere with the consistent and prudent course which the Report says, the Executive has pursued throughout the negotiation. The general conclusion of the committee is as follows, if we have collected it rightly:

"So far as the committee can exercise any influence over the subject, they are resolved that, if war should be the result, (which they shall be rendered inevitable by the conduct of the British Government. They have believed that this is the surest mode of uniting every American heart and every American arm in defence of the just rights of the country."

Expenses of the Government of the U. States since its Establishment.

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|--------------------------------|------------------|
| Recapitulation of expenses: | |
| Gen. Washington's term | \$15,592,198 55 |
| Average for each year, | \$1,986,524 82 |
| Mr. John Adams' term 1 years, | 21,450,351 19 |
| Average for each year, | \$5,362,587 79 |
| Mr. Jefferson's term 8 years, | 21,300,785 68 |
| Average for each year, | \$5,162,598 58 |
| Mr. Madison's term 8 years, | 144,684,939 86 |
| Average for each year, | \$18,085,617 48 |
| Mr. Monroe's term 8 years, | 104,463,400 59 |
| Average for each year, | \$13,057,925 07 |
| Mr. J. Q. Adams' term 4 years, | 50,501,914 31 |
| Average for each year, | \$12,625,478 58 |
| Gen. Jackson's term 8 years, | 145,792,735 00 |
| Average for each year, | \$18,224,091 85 |
| Mr. Van Buren's term 3 years, | 111,406,963 00 |
| Average for each year, | \$37,135,654 33 |
| | \$635,453,291 19 |

IMPORTANT DECISIONS FOR THE PUBLISHERS OF NEWSPAPERS.—Judge Thompson, of Indiana, at a late sitting of the Circuit Court, at which he presided, gave the following decision: "That if a subscriber to a periodical failed to notify the editor to discontinue the paper at the end of the term subscribed for, or pay up the arrearages, he was bound for another year."

Progress of Religion.

It is cheering to observe that Editors of secular Newspapers in different parts of the country are admitting into their columns religious articles of the most serious character. One such we have copied from the Boston Patriot, and the following we take from the Greenville, (South Carolina) Mountaineer of the 31st inst.

Extract of a letter to the Editor, dated COKESBURY, S. C. March 25.

Dear Sir—We have lately had a very glorious revival of religion at this place. A two days meeting was appointed, at the close of which a more than usual anxiety was manifested by the congregation about the salvation of their souls. This was observed by the clergyman present, which induced them to continue the meeting. It commenced on Saturday the 4th inst. and was protracted from day to day, with increased interest, until Sunday the 23d, during which time many souls were happily converted to God, and between twenty-five and thirty united themselves with the Church at this place. The revival has been chiefly confined to the Students of the Male and Female Schools, many of whom, but a few days ago, were running the giddy rounds of carnal pleasures, are now entirely changed into the humble followers of the meek and lowly Jesus, and are seen rejoicing in God their Savior. The Faculty, seeing the uncommon religious excitement which pervaded the minds of the Students, was induced to suspend the operations of both schools, in order that all might become solely engaged in the service of the Lord. The boys and girls of the school, of 8 years old were seen bowing together at the altar of prayer, and with united voices calling upon God to pardon their sins. The scene in every respect was grand and imposing, and the services of almost every day were blessed with the shouts of new born souls. The ministers of the gospel seemed to be clothed in the spirit of their calling, and ceased not by day or by night to point the mourning soul to the Lamb of God that taketh away the sin of the world; not failing to declare to the congregation, that increased daily in interest and numbers, the whole course of God. The backslider and lukewarm professor have been reclaimed and made to renew their vows of fidelity to the service of their merciful Father. There are many mourning souls, who have not as yet found God to be precious to their souls, who manifest a disposition to wrestle in prayer until they receive the blood of Jesus, and devoutly to be hoped that the gracious work will continue till the whole village shall be made to bow at the foot of sovereign mercy.

Extract of a letter from Elder S. Davidson. CONCORD, Campbell Co., Va April 1, 1840.

Brother Sands: I have just returned from a meeting at Brookneal church, Campbell Co., where I have been laboring for several days in conjunction with Elder E. W. Roach, the pastor of the church.

The church had been in a cold state for several years previous to November last, when a protracted meeting, was held of several days continuance, in which the pastor was aided by Elder A. M. Poindester from Halifax Co., and Elder S. G. Mason of Charlotte Co. The Lord was pleased to bless their labors with the pouring of his Holy Spirit, and there were from 20 to 30 persons converted during the meeting.

On the third Lord's-day in March, Elder Roach buried with Christ in baptism 14 persons; and on last Lord's-day, at a place where there was much water, in the presence of a large congregation, he baptized 14 more.

A good state of feeling is still apparent within the bounds of this church, and also in the Ebenezer, an adjoining church, about 7 miles off. O that the Lord would revive his work abundantly in this state and throughout the world.—Relig. Herald.

From the Banner and Pioneer.
General Convention of Western Baptists.

The next meeting of this body is to be held at Louisville, Kentucky, on Wednesday the 31 day of June next, at ten o'clock, a. m., to be opened with a religious sermon by Elder S. W. Lynd, of Cincinnati.

The following Committees are expected to present reports:

1. On the proper manner of conducting Association meetings—J. L. Moore, D. Bryant, J. Blodgett.

2. On the duty of Christians relative to general education—A. Drury, S. W. Lynd, E. Robbins.

3. On the diffusion of useful knowledge, by means of the press—J. Stevens, J. L. Waller, R. B. C. Howell.

4. On Foreign Missions—S. W. Lynd, J. B. Cook.

5. On the duty of Christians relative to public morals—J. L. Holman, George Matthews, J. Colby.

6. On the best method of bringing the churches into harmonious action—W. H. Brisbane, W. C. Buck, S. W. Lynd.

7. On the duty of ministers to preach to impetuous sinners—J. B. Cook, R. Morey, S. E. Webster.

8. On the duty of churches in relation to Sunday Schools—T. R. Cressy, George Cole.

9. On an American and Foreign Bible Society—A. McClay, J. Going, W. H. Brisbane.

10. On the state of religion in the several Western States—J. Stevens, Ohio; George Matthews, Indiana; J. L. Waller, Kentucky; R. B. C. Howell, Tennessee, and the South Western States; J. M. Peck, Illinois, and Missouri.

WM. H. BRISBANE, Sec'y.
Cincinnati, O., March 16, 1840.

Southern Baptist Home Mission Society.

The first annual meeting of this Society will take place at Columbus, Miss., commencing on Thursday the 21st of May next. This Society is designed to embrace all the southern portion of the United States, and to act in concert with the American Baptist Home Mission Society, in supplying our own country and Texas with a preached Gospel. It is highly important that all the conventions and Missionary Societies in the Southern States, should become auxiliary to this Society, and aid us in this great work, and our brethren in Maryland, Virginia, North and South Carolina, Georgia, Florida, Alabama, Louisiana, Arkansas, Missouri, Kentucky, Tennessee and Mississippi, are we solicited to send up their delegates, that by our mutual co-operation in this great work, we may, with the Divine blessing, unite the energies and efforts of the South to occupy their portion of this great field, with efficient and devoted laborers. It is also hoped, that the American Baptist Home Mission Society will send up delegates to co-operate with us in our labors of love.

ROBERT T. DANIEL, Agent.
Baptist papers will please publish this notice until our annual meeting, and other papers friendly to religion will confer a favor by giving the above a few insertions in their respective papers.

ABRAHAM.—The life of the Bedouin, his appearance and habits, are precisely the same as those of the patriarchs of old. Abraham himself, the first of the patriarchs, was a Bedouin, and 4000 years have not made the slightest alteration in the character or habits of this extraordinary people. Read of the patriarchs in the Bible, and it is the best description you can have of personal life in the East at the present day.—Stephens.

General Intelligence.

From the St. Louis Republican, April 6th.

HORRIBLE AFFRAY AND LOSS OF LIFE.—By the passengers and officers of the steamboat City, we have the following particulars of a serious affair, which occurred in Bellview, L. T. two miles below Galena, on Wednesday last, the 1st of April. The circumstances are thus stated:

It has long been known that there was a party of desperadoes, horse thieves, counterfeiters, &c., in that quarter. A man by the name of W. W. Brown, kept a tavern in Bellview, and was believed to be the head of the gang, his house forming the half way house in their passage up and down the river. When a horse was stolen, it was brought to Brown's and sold to him, generally in the presence of some of the gang, who would swear to his purchase, and immediately run off. Some horses had been lately stolen, and were traced to his possession, which, upon demand, he refused to give up, or account for. A warrant was taken out for him and placed in the hands of the Sheriff. On the 1st, Sheriff A. Warner attempted to arrest Brown, but he having fortified his house, and having a party of some twenty men with him, refused to be taken. The Sheriff thereupon summoned a posse of the citizens to attack the house.

Upon the approach of the Sheriff's party, the party in the house fired upon them, killing one man. The Sheriff's party returned the fire, and several fires ensued, in the course of which, the following persons were killed or wounded.

Of the thieves, W. W. Brown, Thomas Farley, both killed. An old man named Butty, a man by the name of Welch, and several others, severely wounded; some others were slightly wounded. A young man on the boat says that a man named Filer, and another of Brown's party, died before the Otter left, but it is not so stated in the list furnished by the Clerk.

Of the Sheriff's party, there were killed, Mr. H. Palmer, Mr. Maxwell, and Mr. Vaughan. Mr. E. Day, and Mr. John Brinker, were mortally wounded, and the latter was reported to be dead before the boat left, having been shot through the body. Mr. Welsh, Col. Collins, Mr. Beatty, Gen. J. G. McDonald, and several others were slightly wounded.

Five or six fires passed between the assailants and Brown's party. Those defending the house, had the doors fastened, and defended it from the windows and other apertures, chiefly from the upper story; each man having a table before him, on which he had four or five loaded rifles. After the lapse of a few minutes the assailants forced open the doors and succeeded in capturing a number of the men in the house.

When the Otter left, they had in custody 8 or 10 prisoners, whom they intended to try and punish by lynch law, that evening. The following are the names of some of those arrested.—Trask, Fox, Cox, Stower, and Thos. Welsh. Between 2 and 3000 of the citizens of the surrounding country had collected on the ground, nearly all armed and very much excited.

Thomas Farley, noticed in the above, as one of those killed in Brown's house, is supposed not to have been of his party, but to be a traveller, who, in company with two or three others, had stopped at the tavern, and were in the house at the time of assault.

Brown was a very desperate character, and his family are all represented of the same stamp. Mr. Brown's wife, herself fired several times from a back window. Five or six of Brown's party fled, and had not been taken.

The arrangements on both sides, had been pending several days, and several propositions had been made by the citizens, to Brown, to leave the town, which he refused, when the citizens combined for the purpose of taking him, and in this way both parties had been enabled to assemble in tolerable strong numbers.

Mr. H. Palmer, who was killed, left a family of six or seven small children. The scene inside of Brown's house, where the dead and wounded men were lying on the floor, and the exasperated crowd walking about amongst them, the floor covered with blood, is represented as being truly appalling. The opinion prevailed that some of the prisoners would be executed, and that others were left off they would be forced to leave the country.

ANOTHER MYSTERIOUS FAMILY was lately stopped in their progress by the authorities of Baltimore. It consisted of a white citizen of Norfolk, and a colored woman and several children, of whom she was the mother—among whom was a girl of sixteen, with a complexion and features which showed no trace of African descent. The suspicion which caused the interference of the authorities was, that the gentleman was conveying them to a southern state to sell them as slaves—they being free. Upon investigation, it was ascertained that the woman and her children had been bequeathed by their mistress to the gentleman who accompanied them, they were to serve her for seven years, and at the expiration of that time he was to free them to a free state and give them a thousand dollars. The seven years had elapsed, and they were now on their way to the "free state of Wheeling."

The result of the investigation was, that the gentleman exceeded his term of apprenticeship, and was a free man, and took them to York, Pa., there to provide them with a home for a year, (as they could not remain in Virginia without absconding themselves for twelve months), with the intention, at the expiration of the year, to take them back to New Kent county, Va., where he had a house and every comfort for them.—Sun.

INSURED INNOCENCE.—Mr. William M. Price, late District Attorney, now a gentleman of distinction, on a foreign tour, has written a letter to Messrs. Vandepool and Curtis, Members of Congress, and requests that influence in procuring a committee of investigation, to examine all offices, books and papers, in any wise connected with the collection of the revenue in New York, from the 14th of April to the present time. He insists, as he had before stated, that upon investigation, the government will be found indebted to him. He denies that he was ever connected with Mr. Swartwout in the perpetration of a disbursement act; announces his determination to return home in the course of the ensuing month; and says that though he may be condemned for "going a great way for a friend," that will be found the extent of his offending. The guilt of that "great way" Mr. Price will find, will depend upon the direction in which it laid. If he merely means that he went to Paris after Mr. Swartwout, perhaps there is not so much harm in it.—Sun.

THE BRITISH GOVERNMENT are preparing to send a powerful force to China, still contented expectations seem to be entertained, that the difficulties will be adjusted without proceeding to extremes.

JOHN JOSEPH GURNEY, the English Quaker, who has recently visited the West India Islands, in a letter lately published in the Journal of Commerce, speaks thus of the present state of things there.

The comforts of the negroes are immensely increased. They are providing themselves with good food and clothing. The evidence of this fact is abundant in every island which we visited. No proof of it can be stronger than the almost doubling of the imports within the last two years. On the whole there cannot be the shadow of doubt that the substantial prosperity of the colonies which we visited, is on the increase. New houses are building; new estates are coming under cultivation. At least six sugar estates, which had been given up under slavery, in Antigua, are now again in course of profitable cultivation.

The petition we lately published from Bangor respecting gunday travelling has had the desired effect, and the directors of the company have determined that the steamboat Bangor shall not run on the Sabbath during the present season.

Seven hundred and nine speeches were delivered by the Massachusetts Representatives, during their late sessions, of an average length of seven minutes.

Summary.

The following is the conclusion of a speech made by the Lieutenant Governor of New Brunswick on the 31st ultimo, on closing the session of the Legislature.

"The prospect of any further disturbance with the neighboring States appears to have greatly diminished, if not wholly to have vanished, in consequence of the prudent course adopted by our more immediate neighbors of Maine, in having placed the conduct of the Boundary Dispute wholly in the hands of the General Government of the United States—thereby affording to both Countries the most satisfactory guarantee that the peace and friendship, now happily existing between two of the greatest and most enlightened Nations of the World, and in the maintenance of which their mutual interests are acknowledged mutually to consist, will not be suffered to be disturbed, or interrupted by light and insufficient grounds."

SUICIDE.—The Baltimore Sun states that on Monday Mr. James Cowles of Virginia, committed suicide in the Globe Hotel in that city. He dressed himself with, and was about to go out, when he put his head in his bosom, he took out a knife and commenced cutting his nails. Suddenly he seized his stock, and pulling it off inflicted a wound on one side of the neck, and then upon the other, which caused death in a few minutes.